





have been declared unconstitutional. Our Federal Government, therefore, stands side by side with England, in this respect. England makes slaves free, because there is no law forbidding it, and our Government is bound, by this decision, to do the same. England does this by *habas corpus*; our Government may do the same. England, by the same legal power which impelled the judicial arm in the Somerset *habas corpus*, in after times stretched forth her legislative arm, and struck the shackles from 800,000 slaves in her distant Colonies. Our Government may do likewise with 4,000,000 in her own States.

(To be Continued.)

\* These were in the British West Indies. Several years afterwards, more than 12,000,000 slaves were thus liberated in the British East Indies. Editors.

## The Principia.

NEW-YORK, THURSDAY, NOVEMBER 28, 1862.

### AGENTS FOR THE PRINCIPIA.

REV. M. B. WILLIAMS, New-York City.  
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### PRINCIPLES AND MEASURES FOR THE RESTORATION OF THE UNION.

Before the passing of any measure against slavery in our country, before the decree of emancipation in the District of Columbia, it was our privilege to address an argument to a Committee of the Legislature of New-York, in which we endeavored to set forth the principles of our struggle for the crushing of the rebellion and the restoration of our Union. We present a part of this argument to our readers, because these principles are still the only ground on which we can conquer, and if we are to continue a free people, and be blessed with the restoration of our Union, they must be carried out.

For the sake of distinctness and brevity we took permission to set forth the subject of our argument, on this occasion, in the form of four resolutions.

1st. Whereas, by virtue of the rebellion, the slaveholders in the rebel States have cut themselves and those States, by social, political, and organized treason, loose from the United States government and laws, and as a separate and hostile confederacy are waging war against the United States, spinning the idea of any allegiance to or dependence upon the United States Government and Constitution, therefore, Resolved, that the slaves are by virtue of this action free, and the United States are not only discharged from all obligation, ever in past time, pretended or real, to maintain or sanction the holding of such persons as slaves, but are bound through the authority of Congress under the Constitution, as well as by martial power, to declare and maintain the freedom of such persons, and to employ and protect them in allegiance to the United States Government, as freemen.

2d. That inasmuch as the slaveholders are the prime and sole instigators of this rebellion, and have organized the rebellion, and are waging war, solely in behalf of slavery, therefore Congress ought to pass a bill for the confiscation of the property of such persons, and to require them to bear the expenses of the war which they alone, as principals, have waged.

3d. That the only just and effective method of bringing back the rebellious and revolted States into and under the Union as free States is by conquering them, and governing them as territory of the United States, under the legislation of Congress, as exercised over the Northwest Territory, until the people may freely, and without terror or constraint from any slaveholding oligarchy, resolve themselves into States, with their own State Constitutions and laws under and according to the Constitution of the United States.

4th. That for the subduing of this rebellion and crushing out and removing the causes thereof, Congress are bound to use all the moral and legislative as well as martial means, confessedly in their power, among which may be, 1. the abolition of slavery in the District of Columbia; 2. the prohibition of the interstate domestic slave trade, setting it under the same penalty as the foreign slave trade; 3. the repeal of the Fugitive Slave Bill; 4. a declaratory Act, condemning the infamous assertion of the Supreme Tribunal of Justice under the slaveholding power that black men have no rights that white men are bound to respect; 5th, a bill providing that no person shall be deprived of the rights of life, liberty, or property but by due process of law, shall be strictly executed in behalf of colored persons as well as white, and 6th, The recognition of Hayti.

We run no hazard in saying that these measures would put an end to the rebellion, render its recurrence forever impossible, and reconstruct, rightfully, permanently, and for the good of all mankind, as well as our own, The Union and Liberty.

But in the argument for these measures, we appeal to the honor and conscience of the nation, to truth, justice and humanity, to principles lying at the foundation of all good government, and not to the interests of any one class or party, and not under the pressure of any mere temporary necessity or expediency. We speak for God as well as man, and the only way to speak wisely for man is to speak supremely for God. We speak for time and for Eternity; and the only way to speak rightly to time, is to speak for Eternity. It is by celestial observations alone that the great philosopher and poet, who long ago branded the slaveholding classes of society as a legalized banditti of men-stealers, truly affirmed that terrestrial charts can be safely constructed. If we begin with the question of justice and humanity towards the slaves in the rebel States, thrown upon us by the rebellion. The lowest possible measure of justice towards them requires their freedom. There can be no such thing as justice towards them, if it is withheld. Justice as well as humanity would require this, even if our Constitution were a slave Constitution, which it is not. If it were, and we meant to abide by it as such, and as a government and people, protect and guarantee property in man as a vested right, then we ourselves should be in open rebellion against God and mankind, and the rebellion against ourselves would be only a quarrel between two slave governments, each determined to maintain slavery, and each deserving to be swept from existence, for such wickedness.

But the objects of our Constitution are justice and liberty, nothing else. There is no other rule of interpretation for it, but its own declared purpose, justice, liberty, equity, it was framed for no other objects. Let him who dares affirm that our Constitution was framed for anything else, or for justice, oppression and cruelty, stand forth and proclaim it. On his own showing, if those are the objects of our Constitution, and in them a righteous Constitution, then the rebellion is a more righteous government than ours, and as such, according to the law of progress, ought to

be sustained. But the objects of our Constitution are justice and liberty, and under it, the son of a free man has no more right to liberty than the son of a slave; the son of an Everett or Webster no more right to freedom than the son of Anthony Burns.

For the purpose of brevity in our argument, I take this point. There is no intimation in the Constitution, nor any construction which can be forced upon it, whereby the owner of a slave, even supposing he were entitled to claim such ownership, in him during his lifetime, when the slaveholding States are in case under the Constitution, could be the owner of his children; nor any article or intimation, nor any possible construction or misconstruction, whereby the obligation of serving as a slave could be impressed upon his children. The very clause forced into the sanction of the liberty of slavery is restricted to persons from whom labor or service is due, not persons from whom children are due. If the claim of property in man is introduced by Mr. Madison and the framers of the Constitution to be excluded by and from that article, much more the terrific and impious demand of property in a man's children, forbidding attainer, the children could not, in any case, be born under such dreadful and inhuman forfeiture, creating a caste of millions, to be by race and increase consecrated to a living death of immorality and torture. The children born in any State under our Constitution could not belong to any other persons than the parents, and could not be born but under the protection of government, as having all the rights for the establishment and security of which, government is ordained of God. If the claims of the Constitution could ever have been asserted as authorizing the slavery of persons held to service, which could not be, in accordance with any principles of just interpretation, they ceased with the life of the first race of persons thus held, and could not, without an express clause to that effect, have descended to their offspring. The whole present sanction of the Constitution, and slavery without sanction of the Constitution, and the government would require the instant intervention of the government for their release.

But waiving this question of construction, it is incontestable that, by virtue of the rebellion, our government alone has any claim upon the slaves, my right to their allegiance, and is bound to protect them in such allegiance, and to deliver them from the power of the rebels, and the government of the rebel States. The rebellious slaveholding States have, of their own accord, abrogated all right of slavery, as dependent on the United States government, and denied and taken away from that government all its before assumed right, even to protect slavery. Consequently, the relations of all persons in those States revert directly to the United States as free persons, there being no possible legal relation between the government of the United States and any persons claimed as under its authority, except as free persons.

Even for the sake of entering into any treaty or arrangement for abolishing slavery, even by compensated emancipation, in the rebellious States, the government would have to create the system anew, before it could abolish. The government must take possession of the corpse of this suicide, and pay the rebels for the privilege of cutting him down and galvanizing him. The government must turn body-snatchers and resurrectionists in Southern churchyards, and exhumate and resuscitate the infernal system that the rebel States themselves have hanged and buried.

On the theory that the slaves are free, by virtue of the rebellion, how can our government enter into any arrangement, or propose any, whereby it treats them as slaves? It cannot in any manner do this, without first by a new and most appalling act of unchristianity, making slaves. What amazing absurdity in the idea of rewarding a rebel State for the alleged inconvenience of setting free those persons who perpetuated slavery was the very object for which the State entered into rebellion! It would be rewarding rebellion itself, making it dog-cheap, and saying to all future generations, You have only to rebel, and instead of punishing you as traitors, the government will pay you whatever equivalent you yourselves may propose, in consideration of the object of your rebellion. It is plain that the only right the government have in the premises is the right and duty of protecting the freedom of the slaves, forbidding the treatment of them as slaves, and providing against the possibility of their return to slavery.

The right to protect these millions from being again enslaved is a right, because it is a duty, and as clearly a duty, because it is the duty of government to protect its Northern servants in their freedom and allegiance, if an attempt were made to reduce them to slavery, and sell them as merchandise. Our government have no more right to consider the blacks at the South as slaves, or to propose giving money for their emancipation, than the laboring classes at the North. The only right we have, in the premises, is the right of protecting them from such dreadful cruelty. Our government cannot meddle with Slavery in any way that implies acknowledgment or sanction of its right, but they can forbid it, as in the Northwest, and they can declare and protect freedom. That is their constitutional and legitimate right and business. If these States can be taken possession of, by martial power, and their own former Constitutions be set up again by a provisional military government, so they can by legislative power, and the legislative ordinance of the Northwest-territory, be legitimately set among them, as the future eternal guiding genius of their political institutions. If not, what a proclamation to all the world of miserable impotence in regard to freedom and justice, and power only for conquest and injustice, cruelty and slavery!

**HOW ARE THE REBEL STATES TO BE BROUGHT BACK?**

Unless we make justice our object, we shall meet insuperable difficulties, at every step. A line drawn from the circumference of a circle to the center, or from the center to the circumference will cross no other lines, but if you take any other point than the center, for a center, and starting point, you run across the right lines at every step. If we refuse to apply the Constitution for the ends of justice and liberty, and the protection of others rights, God will permit sophists and military despots to govern it by technicalities and bayonets for the destruction of our own.

A regard to the rights of sovereign States is assumed as the reason for not subjugating and governing the rebellious States. Yet it is proposed to abrogate or disregard the very principle on which state sovereignty rests, and by which only it can exist in a republic, namely, the voice of the majority. It is proposed to confer the state sovereignty upon the few loyal men, the minority of Union men, who can be got together, under military authority and protection, to act in reorganization. The *Louisville Journal* deliberately affirms that the validity of political action does not depend upon numbers, does not require a majority, but the minority, however small, may assume, for the State, its place, power, and rights in the Union. The United States government are called upon to subjugate the State, so far as to enable the minority to assume the sovereignty, even while it is denied that the United States government have any governing authority. That is to say, the U. S. government may exercise despotic power in forcing a minority upon the state, but is not, itself, the sovereign government. It holds the state in subjection, for the purposes of the minority, that the minority may govern it, but

at the same time, on no account, exercise its own sovereign right, but renounce and abrogate that right and all pretence to it. This is the theory of the Border Slaveholding States, and of those who deny the right of our government to pass a bill for the territorial government of the rebellious States. The only reason for this denial is because slavery is in danger, not freedom, not equal rights.

Any mode of dealing with this rebellion and with the States embarked in it, and with the crime of slavery on which it is grounded, but by the exercise of governmental power over them, is anomalous, incongruous, unjust, and as the authority of our government, absolutely nullifying. How are the States to be brought back into the Union, but by the exercise of governmental power over them? How are they to take their original place without some supreme legislative authority, by which they are amenable? Are they to struggle back, disorganized and peaceable, by sections and provinces, as fast as occupied by government forces? Are separate counties to hold elections, under military supervision, and thus, by minorities utterly despotic, to govern the majority? Are the military authorities to pronounce them returned to the Union? The only possible constitutional means of bringing them back is through the medium of governmental, congressional authority, made effective by the instrumentality of military power.

All the madness of refusing this settlement comes of the original absurdity and insanity of ignoring the secession, and maintaining that States in rebellion have the same rights as the loyal states, and the same position of sovereignty as the loyal states. It is argued, by these politicians, that the bringing of the rebel States back into the Union, as territory, would be the breaking up of the Union. What then is the overruling them with troops, and compelling them to vote themselves into the Union as sovereign States, or to obey a minority, so voting? This would be more anti-republican, more destructive of the Union than any other plan. The taking possession of rebel territory, as territory, by the government of the United States, and governing it by the constitutional power of Congress, and the inhabitants, delivered from the dominion of the slaveholders and the madness of slavery, can make new State Constitutions for themselves, is the only remedy, the only sufficient policy. And all the difficulties, perplexities, sophistries, obstacles thrown in the way, are only for the sake of slavery, only to perpetuate slavery. It is not the sovereignty of States, but their sovereignty of slavery, that those who have opposed the occupancy and government of rebel territory by United States law and congressional governmental authority, have had so deeply at heart. It is not state rights, but slaveholding rights, that the whole slaveholding, slave-governing oligarchy, and all its supporters and political affiliating parties, North as well as South, from the appearance and theories of Calhoun down to the present hour, have been laboring to protect, build up, and make supreme. Under the pretence of state rights, it is in fact the right of slavery, of which these men are so severely jealous.

But there is, for us, no possible escape from the complications of this rebellion, but by justice; the possibility of eradicating the disease and its causes, but by justice; not erasing the present commission of the greatest national crime, the most monstrous cruelty, the re-establishment of the vastest and most frightful tyranny, except by justice. The sword of justice alone, and the measure of emancipation, can cut the Gordian knot of all our difficulties.

### THE WAR POWER AND THE SUPREME COURT.

Already the pro-slavery organs, are discussing the legal validity of the proposed emancipation under the war power. The *World* intimates, boastfully, that, on the return of peace, the Supreme Court of the United States will decide the Proclamation of Emancipation unconstitutional. This shows the importance of some such reorganization of the Judiciary as was proposed by Senator HALE, during the last session of Congress.

With such tools of tyranny, as Judge TANEY and his pro-slavery associates, in possession of authority and power to nullify all the acts of the government, and to override all the most cherished desires of the people, it is in vain to think of maintaining our liberties or saving our country, by mere force of arms.

As the Judges hold their offices for life, unless impeached, and removed for malfeasance, it may be thought difficult, under the Constitution, to reach the evil. But Mr. Hale pointed out, clearly, the remedy. Though the Constitution provides, in general terms, for "one Supreme Court, and such inferior Courts as the Congress may, from time to time, ordain and establish," yet all the Courts, not excepting the Supreme Court itself, came into existence by force of Acts of Congress, pointing out in detail, the mode of their organization, the number of Judges, &c., &c. It is perfectly within the power of Congress to repeal its own Acts, and when those Acts are repealed, the Judges holding office under them lose their offices, of course. Congress has then the same power to organize new Courts that it had to organize Courts, in the beginning; and under the same power of appointing Judges, by which the old Judges were appointed, new Judges may be appointed for the new Courts. Without some remedy of this sort, the liberties of the people would indeed be as completely at the mercy of the Supreme Court, as Mr. Jefferson complained that they were. He feared that the Federal Judiciary would, some day, declare itself absolute, and it is easy to see that the course proposed by the *World* would make it, in reality, absolute. But here, as elsewhere, it will be found, on a close examination, that our fathers, in framing and adopting the Constitution, were not so careless of the safeguards of freedom, as the slaveocrats would have us believe. The Supreme Court, itself, is not the autocrat, but the instrument of the people, under God, for the protection, not the enslavement of the people. The people that, through their Representatives, organized the Federal Courts, can, whenever they feel it necessary, through the same instrumentality, re-organize them. To deny this, is to deny that the people, through their Representatives, have power to protect themselves from chattel enslavement. It is to affirm that if Judge TANEY and his associates should decide that two-thirds of the white people may be held as slaves by the other one-third, with no rights that anybody is bound to respect, the decision is final, and the people have no Constitutional means of relief. Pretensions like these, should be promptly looked in the face, and looked out of countenance by an insulted people.

**DAMAGING DEFENCES.**

If any of the readers of the *Principia* should be in doubt—we know not that any of them are—whether our representations of the President's Proclamation are fair and just; whether the dangers arising from its effect of immunity to loyal slaveholders are as great, and the moral guilt of it as black, as we have represented, in the *Principia*, they would do well to study the commendatory comments bestowed upon the Proclamation by leading Republican journals, such as the *New York Tribune* and the *N. Y. Times*.

An instance may be found in the journal last named, of November 21. In reply to a Democratic paper at Chicago, that had charged upon the Administration a change of policy on the slavery question, the *N. Y. Times* denies it. The Democratic paper denies, the *N. Y. Times* affirms, that the President's Proclamation stands precisely on the ground of the famous Crittenden

Resolutions, adopted by Congress a year ago last summer. After a column of argument, in proof, the *Times* winds up with the following:

"In no just sense of the term is this an abolition war. By no fair construction of its language can the President's proclamation be deemed an Abolition paper. It warns the rebels that if they persist in rejecting the Constitution, they shall be deprived of the protection it gives them. But it also gives them notice that if they will return to its jurisdiction, they shall have the full benefit of the guarantees which it embodies. They can save Slavery, if they choose to do so; if they refuse, they will have only themselves to blame."

"In no just sense of the term," then, is it a war for freedom, for righteousness, for justice, for humanity, for the rights of man, for the self-evident truths of the Declaration of Independence, for the foundation principles of civil liberty, civil government, and civil law, nor for obedience to the commands of God, in the Bible. All this, the *Times*, elaborately disclaims, and resents the charge of it, as an aspersion, not to be tolerated.

Is it to be denied that neither the smiles of Providence, nor the favor of the people, sustain and cheer an Administration that may be thus vindicated?

### THE TRIBUNE'S DISCLAIMER.

The *Buffalo Courier* says: "The *Tribune* and other Abolition organs have insisted that the Rebels should not come back, unless they first abolished Slavery."

"We can perceive the motive for telling such falsehoods as that, now that the election is over."

N. Y. *Tribune*. The error of the *Buffalo Courier* consists in classing the *Tribune* with "abolition" organs. This, it is not, never has been, and we fear, is not likely to be. The *Tribune's* disclaimer, it can make, for itself, if it pleases, but not for the "abolitionists," who do insist that the rebels shall not come back into the Union, with slavery.

We go further, and venture the prediction that, in this matter, the "abolitionists" will have their way, all the disclaimers of the *Tribune* and kindred presses, and politicians of the country to the contrary notwithstanding.

The rebels NEVER WILL come into the Union, with their slavery, for three reasons. First, they will never, so long as there is any slavery for them to cling to, consent to come. Second, they could not thus come, without coming as the absolute despots of the whole country, which the country will never permit. Third, Divine Providence, we trust, will never permit such an unparalleled atrocity to succeed. We are too near the final overthrow of the man of sin, for that.

If the *Tribune* chooses to insult its abolition patrons, for the privilege of covering itself with the infamy of such diabolism, along with its recent proposal to sell the slaves of Missouri rebels out of the State, it can do so. But it must not expect to drag the hopes of the nation and of universal humanity down to the pit, with it.

### ANTI-SLAVERY AMONG THE IRISH.

MR. T. MASON JONES, of Trinity College, Dublin, delivered his second Annual, on Wednesday Evening, of last week, at Irving Hall. His subject was "CEREMONY" and the wife and orators of the Irish race. In his truthful delineation of Current, he very naturally gave some specimens of his highest flights of eloquence, and of course, introduced some of his pleas for the emancipation of the slaves. To this he added some expressions of his own sentiments in the same direction, upon which, a portion of his audience, chiefly Irish, expressed their disapproval by hissing which, however, was soon drowned in a tremendous outburst of applause, which lasted for several minutes, when order was restored, and the lecturer proceeded, quietly, to the close, interrupted only by hearty cheers, especially whenever he spoke against slavery. After retiring, he was again called out, and acknowledged the compliment by bowing his thanks. It was a brilliant triumph of anti-slavery sentiment among the very class of people whom the pro-slavery press and politicians have most successfully deceived by their misrepresentations.

The *Herald* is, of course, very indignant, and accuses the lecturer without stint; resorting, as usual, to gross misstatements of the facts, and concealment of essential truth. It pretends that "all the respectable part of the audience left the hall," and "the ladies rushed tumultuously to the doors." It should have stated that only half a dozen or a dozen swearing rowdies left the hall, and that the ladies, whose fear of a brutal pro-slavery mob incited their "rush for the door" returned gladly to their seats, when they quiet the disturbance, and the hall fell into quiet possession of those who applauded the anti-slavery lecturer, whose bold and manly bearing did much to win the sympathy and respect of his audience.

To the unmanly disturbers he said, "If you think to put down the expression of my honest sentiments by hissing, you have met the wrong customer. That is not the first time I have done this. I received the hisses of hundreds when, standing before an English audience, I defended you and your country. [Applause.] I was about to say that if you knew the debt of the foreign nations upon you, in consequence of the stain of slavery that rests on your country, there is not a man in this audience that would not say by his heart, 'For God's sake shut it out.' I received the hisses of hundreds when, standing before an English audience, I defended you and your country. [Applause.] I was about to say that if you knew the debt of the foreign nations upon you, in consequence of the stain of slavery that rests on your country, there is not a man in this audience that would not say by his heart, 'For God's sake shut it out.' 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## Family Miscellany.

From the Revue des  
OUR AUTUMN LESSON.

O is not a color, tender joy,  
When patia are crisp and the air is chill  
With the first thought of something that must come,  
To watch the Summer dying in the arms  
Of her more vigorous offspring? How her eyes  
Glow with the kindling rapture of disease.  
With that red flush tinge the maple cheeks  
With that red loneliness which ever bodes  
Approaching dissolution!

Soon the form  
That lately lay through her flowery hands  
With languid inspiration, will be cold  
And the death rattle of these rustling leaves  
In all her throatful valleys sound no more;  
Then, from the rugged North polar dunes  
Will their wild anguish of grief, and dispose  
The setting sun should "fill it leaves dead."  
The sharp, and outline of departed joy.  
There, Lazarus-like, shall gentle summer lie,  
Mourning by the Muses of the world,  
And deeper-loving Mary, still lie.  
The Lord of all things, and the power of death,  
To weep soft April tears upon the tomb,  
And bid the dead "come forth"—with a loud voice,  
Like breaking up of waters. Then shall rise,  
In still grace of the dead, the living spring.  
Renewing nature, and the dead damps yield  
Unto the verdure of the rounded year,  
And unloosed Summer walk the world again!

O my sad country!—over whose summer paths  
Flowing so late with peace, the autumn winds  
Shine with discordant waifings, keenly blow.  
Where trees of promise laden with the blood  
Of the avenging war-foot, and whose vales  
Bustle with dying mounds—O fair land!  
Threatened with dissolution and the snowy blank  
Of worse than buried greatness! Still it be  
That to thy fall no promise beames beyond  
Pregnant with restoration? *Answer Thou,*  
Immortal nature, whose divines decrees  
Fashion and fill with change the revolving years,  
And with the semblance of recurring death  
Revive, restore, renew and glorify!

## HOUSEHOLD BABY.

BY GRACE GREENWOOD.

What a joy to human eyes,  
When it laughs, or when it cries;  
What a treasure, what a prize,  
Is the household baby!

Be its temper rising, falling,  
Be it cooing, crouching, squalling,  
Be its sunny dream, its morning stare—  
Is the household baby!

If the scene without be dreary,  
If the heart within grow weary,  
Baby wakes, and all is cheer—  
What a rush for baby!

Mamma's eyes grow bright with joy—  
Grandpa laughs, and "grandma" too,  
Gladly leaves her "daddy" to him,  
To play with baby!

Sisters from their music room,  
Maid has caught the "sweetest" tone,  
Grand heads down in girlish fun,  
To make a horse for baby!

Up to everything we know,  
Bustle and feet upon the go,  
What a funny creature, what a joy,  
Is the household baby!

Bring the puppy and the cat,  
Let her pull, and pinch, and pat,  
Puss and puss were made for that,  
To play with baby!

Bring that china vase, mamma,  
Set "the mirror" and the "kitchen,"  
Anything to make a clatter,  
And delight the baby!

Let it clank and crash away,  
Let it laugh and shout and play,  
And be happy while it may,  
For, mischievous baby!

What a joy to human eyes,  
When it laughs, or when it cries,  
What a treasure, what a prize,  
Is the household baby!

## HEAVEN.

Beyond these chilling winds and gloomy skies,  
Beyond death's cloudy part,  
There is a land where never dies,  
Where love becomes immortal.

A land whose light is never dimmed by shade,  
Where fields are ever green;  
Where nothing beautiful can ever fade,  
But blooms for aye eternal.

We may not know how sweet its balmy air,  
How bright and fair its flowers;  
We may not hear the songs that echo there,  
Through those enchanted bowers.

The city's shining towers we may not see,  
With their earth earthly vision,  
For death, the silent warder, keeps the key  
That opens the gates of heaven.

But sometimes when adown the western sky  
A golden sunset glows,  
Its golden gates swing toward nobles,  
Unlocked by unseen fingers.

And while they stand a moment half ajar,  
Gleams from the inner glory,  
Stream brightly through the azure vault afar,  
And hail reveal the story.

O, land unknown, O land of love divine!  
O, land of peace and rest,  
Oh, guide these wandering wayward feet of mine  
Into these pastures verdant.

## SONGS IN THE NIGHT.

When courting slumber,  
The house I find,  
And sad eyes smile,  
My weary mind.

This thought shall cheer me,  
That thou art near me,  
"Closest to my heart,"  
Is still defined.

My soul thou keepest,  
Who never sleeps;  
Mid gloom the deepest  
Thine eyes behold me.

Thine arms enfold me,  
Thine words do love me,  
That God is love.

## ROMANCE OF THE CITY.

The country does not entirely monopolize  
romance and beauty, and whatever serves for  
heart-aliment, after all! "Tis quite true that  
when the time of the singing-birds, and the  
tender grass, and the blue-violets and rose-buds  
has come, our hearts turn nature-ward, and our  
feet also—if we can afford to let them keep  
pace with the heart, which it is sometimes  
difficult to do!

In June days, the city is close and daisy,  
we tire of the din, and strife, and confusion of  
tongues; so we away to the cool, quiet, delicious  
retreats which Mother Nature has provided for  
us. But when the flowers have gone, the  
leaves have fallen, and Jack Frost has recom-  
menced his nocturnal visits, we turn to our  
loved metropolis, and presto! what a change!  
How beautiful the city looks, as we greet her  
in the clear, cool, sunlight of an autumn  
morning. There she stands—her steeples well-  
defined against the blue sky, the curling smoke  
of her bay chimneys tinged with sunshine, her  
forests of shipping, with the flags of distant  
nations streaming from their masts, doing  
her homage. Yonder rises Governor's Island,  
and there Brooklyn Heights lifts her queenly  
head. The white sails glance like silver and  
thither, the bustling, energetic ferry-boats ply  
briskly back and forth, and the restless,  
sparkling waters of the bay and river dance,  
and coquet with the morning breeze. Was  
ever a lovelier picture? Even the clashing  
and discord of the city streets comes to our  
ear in mellowed cadence, and, like music, woos  
to dreamy reverie.

But we draw nearer: we have landed. The  
shouts of entering hackmen, and wide-awake  
sawdust fully arouses us to a realization of the  
fact that we are once more in New-York—  
those dear old streets—those dust, but a few

short months ago, we shook disdainfully from  
our feet—now seem like old friends. The  
shop windows look prettier for us, and  
we pause to admire, and begin to feel symptoms  
of an awakening interest in "winter fashions"  
and "new styles." The country has laid aside  
her gay colors, but the city is in full bloom.  
And why should not Art step in, when Nature  
has stepped out? So we peep in at the  
milliner's windows, and look at the flowers, and  
laces, and velvets, and wonder whose fingers  
formed the fabrics before us, and what thoughts  
and images may have mingled with the shades,  
as they were blended by the unknown hands  
behind the scenes.

We are glad to find ourselves in a crowd  
again. We feel an interest in the beings we  
meet and pass so constantly. Who are they?  
Where do they live? Where are they going?  
Of what are they thinking? What are their  
plans of life? Are they happy?—So many  
questions crowd upon us, but must remain  
forever unanswered! Yet the plans, the in-  
terests, the happiness of this old apple-woman  
on the corner, and of the beautiful young girl  
who has just passed; of yonder rag-picker, and  
of the aristocratic merchant behind him, are of  
equal value. Now we pass a troubled, care-  
worn face; now a laughing one. So many  
faces, telling so many different stories! How  
much hidden romance is there, on Broadway,  
between Tenth St. and the City Hall, at a  
given hour of the day? If the life history of  
each one among the throng were written what  
a development should we have! And here they  
meet and pass in utter ignorance of each  
other! They gaze upon the same scenes, but  
through what various colored lenses! And  
dreaming over all this, we hasten on, to greet  
our own sunny circle of home and friends, and  
subside for the winter on city romance.

## LIFE AND LOVE IN GREENLAND.

Tale of Anningait and Aju.

BY DR. SAMUEL JOHNSON.

Of the happiness and misery of our present  
state, part arises from our sensations, and part  
from our opinions; part is distributed by  
nature, and part is in a great measure ap-  
portioned by ourselves. Positive pleasure we  
cannot always obtain, and pain we often cannot  
remove. No man can give to his own plantations  
the fragrance of the Indian groves; nor will any  
precepts of philosophy enable him to withdraw his  
attention from wounds or diseases. But the negative  
infelicity which proceeds, not from the pressure of  
suffering, but the absence of enjoyments, will  
always yield to the remedies of the mind.

One of the great arts of escaping superfluous  
uneasiness, is to free our minds from the habit  
of comparing our condition with that of others  
on whom the blessings of life are more beauti-  
fully bestowed, or with imaginary states of  
delight and security, perhaps unattainable by  
mortals. Few are placed in a situation so  
glorious and so distant, and so every day,  
brings us more familiar and miserable from  
whom they may learn to rejoice in their own lot.

No inconvenience is less superable by art  
or diligence than the intemperance of climates,  
and therefore none affords more proper exercise  
for this philosophical abstraction. A native  
of England, pinched by frosts of December,  
may lessen his affection for his own country  
by suffering his imagination to wander in the  
valleys of Asia, and sport among woods that  
are always green, and streams that always  
murmur; but if he turns his thoughts  
towards the polar regions, and considers the  
same power in the Greenlanders, he will find  
in darkness, and who are condemned to pass  
weeks and months amidst mountains of snow,  
he will soon recollect his tranquillity; and while  
he sits his fire, or throws his cloak about him,  
reflect how much he owes to providence, that he  
is not placed in Greenland or Siberia.

The barrenness of the earth, and the severity  
of the climate in these dreary countries, are such  
as might be expected to confine the mind  
wholly to the contemplation of necessity and  
distress, so that the care of escaping death  
from cold and hunger should leave no room  
for those passions which, in lands of plenty,  
influence conduct, or diversify character;  
the summer should be spent only in providing  
for the winter, and the winter is longing for  
the summer.

Yet learned curiosity is known to have  
found its way into those abodes of poverty  
and gloom; Lapland and Iceland have their  
historians, their critics, and their poets; and  
Love, that extends his dominion wherever  
humanity can be found, perhaps exerts the  
same power in the Greenlanders, but, as in the  
palaces of eastern monarchs.

In one of the large caves to which the  
families of Greenland retire together, to pass  
the cold months, and which may be termed  
their villages or cities, a youth and maid,  
who came from different parts of the country,  
who came from different parts of the country,  
who came from different parts of the country,

Aju, did I gaze upon thy graces? Why,  
my fair, did I call thee the banquet?  
Yet, be faithful, my love, remember Aju, and  
meet my return with the smile of virginity.  
I will chase the deer, I will subdue the  
wilde, resistless as the frost of darkness, and  
unwaried as the summer sun. In a few  
weeks I shall return, prosperous and wealthy;  
then shall the roe-fish and the porpoise feast  
thy kindred, and I call thee the banquet?  
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